

Iron County Register.

BY ELI D. AKE.

OUR GOD, OUR COUNTRY, AND TRUTH.

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Official Directory.

MARTIN L. CLARKE, M. C., Tenth District, Farmington.
BENJAMIN ZWART, U. S. Commissioner, Eastern District of Missouri, Ironton.
THOS. MABRY, State Senator of 24th District, Doniphan.
JNO. L. THOMAS, Judge 26th Circuit, De Soto.
WILL R. EDGAR, Prosecuting Attorney, Ironton.
J. W. BERRYMAN, Representative, Arcadia.
FRANZ DINGER, Presiding Judge, Ironton.
DAVID H. PALMER, Bellevue, and J. G. CLARKSON, Associate Judges.
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W. A. FLETCHER, Sheriff, Ironton.
JAMES BURNETT, Collector, Ironton.
JOSEPH HUFF, Clerk Circuit Court, Ironton.
G. B. WALL, Clerk County Court, Ironton.
I. G. WHITWORTH, Treasurer, Ironton.
WM. E. BELL, Assessor, Bellevue.
JACOB T. AKE, Public Administrator, Ironton.
J. GRADSHOMME, Coroner, Ironton.
N. C. GRIFFITH, County School Commissioner for Iron county, Missouri, Ironton.

Societies.

VALLEY LODGE, No. 1870, KNIGHTS OF HONOR, meet alternate Wednesday evenings, as follows: August 16th and 30th; September 13th and 27th; October 11th and 25th; November 8th and 22d; December 6th and 20th.
W. W. SALT, Reporter.
EASTERN STAR LODGE, No. 62, A. F. & A. M.—Regular Communication second Saturday in every month. All visiting brethren are cordially invited to attend.
J. W. AKE, W. M.
J. W. JACKSON, Secretary.
MIDIAN CHAPTER, No. 71, R. A., meets on the first and third Tuesdays in every month, at 8 o'clock P. M., in the Masonic Hall, Ironton.
STAR OF THE WEST LODGE, No. 133, A. F. & A. M., meets in Masonic Hall, Ironton, on the Saturday of or preceding the full moon in each month.
MONARCH LODGE, No. 351, A. F. & A. M., meets in the Masonic Hall, Cross Roads, on the Saturday of or preceding the full moon in each month.
IRONTON ENCAMPMENT No. 29, I. O. O. F., meets in the Odd Fellows' Hall, Ironton, on the first and third Thursdays of every month.
IRON LODGE No. 107, I. O. O. F., meets every Monday evening, at its Hall, in Ironton.
PIONEER LODGE No. 330, I. O. O. F., meets every Thursday evening, in Masonic Hall, Cross Roads.
CIRCUIT COURT is held on the Fourth Monday in October and April.
COUNTY COURT convenes on the First Monday of March, June, September and December.
PROBATE COURT is held on the First Monday in February, May, August and November.

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WILL practice together in the Circuit Court of Iron county, Missouri. All legal business entrusted to their care will receive prompt and faithful attention. July 25, 1882

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WILL attend to all kinds of legal business with care and promptness. [initials]

J. W. EMERSON, W. R. EDGAR, Late Judge 15th Circuit. Pros. Att'y of Iron Co. EMERSON & EDGAR, Attorneys at Law, Ironton, Missouri.
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BERNARD ZWART, Attorney at Law, (COMMISSIONER U. S. CIRCUIT COURT), Ironton, Missouri.
PAYS prompt attention to collections, taking depositions, paying taxes in all counties in Southeast Missouri; to settlements of estate and of partnership accounts, business at the Land Office, purchase and sale of mineral lands, and all law business entrusted to his care. Examination of land titles and conveying a specialty.

DR. A. S. PRINCE, DENTIST, Ironton, Missouri.
TENDS his professional services to the people of this section. He will be found at his office at this office, and will give prompt attention to the demands of his patrons.

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Psychology in the Schoolroom.

BY H. CLAY DAVIS.

[Published by request of the Arcadia Valley Teachers' Association.]

At a previous meeting of this institute, Mr. Calahan read a paper in which he enumerated several orders or classes of things by fives. He said that there are five oceans, five natural grand divisions of land, five fundamental rules of arithmetic, and that we have five fingers, five toes and five senses, and that grammar might be divided into five divisions instead of eight. He might have added that there are five eminent methods by which we obtain a knowledge of all the things around us; and are thus enumerated: Observation, reading, lectures, conversation and meditation.

We will now take a short survey of them all. First—Observation is the notice we take of all the things around us. It is by this that we get a knowledge of all the occurrences and events of life, whether they relate to persons or things. It is this that furnishes us, from our infancy to manhood, with a rich variety of ideas concerning persons and things, whether animate or inanimate. It is by this that we know fire will burn, that the sun gives light and heat, that plants grow, that fishes swim, that birds fly, that it is the fate of all things to perish, and that one generation succeeds another. In fact all the things which we hear and feel, which we see and taste, which we think and reason about, may be included under this general head—observation.

Second—Reading is that method or means whereby we acquaint ourselves with the knowledge and learning of other men. We get this kind of information from books, papers and the like. It will be seen that it is a difficult matter to treat this branch of the subject independently, for in reading something else is presupposed outside of reading, and that "something" is "observation;" for we are bound to see the letters or characters before we can read them. Thus we will try to show the connection between these things, and the dependence of one upon another. The art of reading and writing must be learned, and we learn them through observation. When learned they enable us to become acquainted with the observations, reasonings and improvements of all the learned world, almost from its beginning to the present. By reading we may learn something of the habits, customs and modes of living of the people of the remotest countries. By this means we can find out how old Father Adam and all the people who have lived since his time have lived. By this means we know all the improvements that have been made from that time to the present, and how nation after nation has arisen and perished. We can also commune with the wisest and best men of all ages and countries; and that, too, with as much profit as though they were living. We can, in this way, get the best thoughts of all the scholars, whether living or dead, and many other valuable truths and improvements too numerous to mention in an article like this. We can see in this the advantage reading has over observation. The one enables us to gather information from every quarter of the globe, while the other narrows us down to the limited sphere of our own experience. I will again speak of these further on.

Third—Private and public lectures are another means by which we learn of persons and things. This is the way we learn of religion from the pulpit, of philosophy and mathematics from the professor's chair. The teacher gives the instruction verbally, while his pupils attend in silence. There is something more sprightly, more delightfully entertaining, in the discourse of a live, well qualified teacher than there is in the dull, sedentary practice of reading. The very turn of voice, the good pronunciation and the polite and alluring manner which some teachers have attained will engage the attention and insinuate into the mind the ideas of things in a much more forcible manner than the mere reading of books in the solitude and retirement of the closet. A live instructor can enforce upon the minds of his pupils those truths in philosophy and mathematics with a great deal more certainty and stability than it is possible for the pupil to do for himself by reading. He makes the experiment before the eyes of his pupils. He describes figures and diagrams, points to the lines and angles, and thus teaches truth by sensible means. The pupil is kept interested by the different changes of position in the explanation; and this mode of motion, together with the symetry of the outline, serves to rivet the truth of the demonstration upon his mind, and does

it so much more effectually and permanently than he could have done for himself. A living teacher, therefore, is indispensably necessary to the proper education of the young.

Fourth—Conversation is the next method of improvement, and is attended with the following advantages: When we converse with our friends upon questions of interest and profit, we have them to make any explanation of difficult points that may present themselves. Thus, if we talk with a learned friend, and he makes use of language that we do not understand and tells us about things difficult of comprehension, we have that friend always at hand to explain his meaning; whereas in books whatsoever happens to be obscure and difficult may always remain so, since the author is not at hand to inquire of what was meant. If we mistake the meaning of a letter, or some expression made by a friend, we may be easily set right; but in reading we may go on in the same mistake for years and years and perhaps never be able to understand the true meaning of what we read. Thus we see the truths taught in God's Holy Word often questioned and misconstrued by ignorant and vicious men. Many wicked contests arise from this very source. Happy would we be if we could only go back in the days of the apostles and there converse with them on the subjects upon which they have written. They would be able to explain all. We may learn to be good scholars from books, lectures and observation; but it takes conversation to give the polish. Conversation brings to light all that we have learned from all other sources. The scholar now becomes a citizen, a gentleman and a neighbor. He learns to dress his thoughts in the finest colors, and is enabled to speak them with eloquence and force. But mere observation, reading, lectures and conversation are not sufficient to make men of wisdom and learning. We must think about what we see and read about. It is not the seeing, hearing, smelling, tasting and feeling alone that educates us, but the amount of study we give to the things presented to our minds through these faculties. It is our judgment of what we see and what others have said and written, and our memory of them, that makes them become our property and enables us to become stronger and wiser.

Now let us examine "observation" in its more limited sense. Sight, observation and perception all mean the same thing; they mean the peculiar action of light upon the optic nerve. Just what the substance of the nerve is and in what peculiar manner light acts upon it to produce the glorious faculty or power of seeing is not given to man to know. Man says that it is a "whitish gray substance," and that light acting upon it under certain conditions produces sight. But right here our investigation must cease, for we cannot go beyond material things and see the mind operating in itself. A knowledge of mind is an impossible thing, beyond that which we receive through the senses. For instance, I know that I have a mind, but I am made conscious of that fact through the mind itself operating through the senses. My knowledge of any other mind is unknown to me, only through the senses. Sight may be ranked as the highest of the senses, therefore the most intellectual sight is dependent on light, and all the pleasure and information we get through this sense is the most pleasant and instructive. As a procuring cause of human and animal pleasure, light stands among the most exalted positions, there being a corresponding misery in its absence; therefore school houses should be kept clean and white—especially on the inside walls. The pleasures of light demand remission and alteration; hence the art of distributing light and shade. The artist takes advantage of this principle in his drawings. The next condition of pleasure in observation is color. This is an additional effect of light, serving to extend optical pleasures as well as the knowledge of mankind. The pure white ray, as we know by the use of the prism, is decomposable into certain primary colors, and the presentation of these separately and successively in the proportions that constitute the solar beam imparts a new pleasurable excitement, having all the attributes of pleasure of more light. There is no absolute beauty in any single color; as red, yellow, or blue—it is owing to a deficiency of that particular color in the general scene. A great deal might be said here in regard to what constitutes "beauty;" but we have not subject now. The third condition of observation is lustre. The word lustre, a similar meaning are: Brillancy, glittering and reflection. Thus we speak of glittering jewels, brilliant fires, brilliant spectacle, and, as applied to the mind, brilliant thoughts, etc. The dazzling light of the sun on the snow, ice, or wet leaves, or from any bright surface, we call reflection. This is what metaphysicians call a complex effect of light. A color seen through a transparent covering, is said to be lustrous—as the pebbles in a clear brook. There is also a lustre in jet black, especially when it reflects the light. Any sub-

stance that reflects light, like a mirror, or leaves after a rain, add great pleasure to our minds. Workmen in the different arts know this, although they perhaps could not tell why. Thus we see the painter puts over his colors a thick coat of varnish to make them shine; or the stonemason will cut the jewels with many sides to make them flash the light, and thus charm the eye. The thing that constitutes beauty in the human skin is traceable to the same cause. The eyes of a pretty girl afford the finest illustration. Thus we see what constitutes observation. Now let us apply the truths here enumerated to the teacher's work: Whatsoever company we may happen to be in, let us learn something from it. If we happen to be in company with a merchant or a tailor, a farmer or a mechanic, a milkmaid or a drover, let us lead him into conversation concerning his particular sphere or calling; for everyone knows, or should know, his own business best. In this sense the common mechanic is wiser than the most profound philosopher. In teaching our pupils let us talk with them according to their capacities; mark the young shoots of infant reasoning, observe as far as we can the distinct motions of the body and mind, take notice to what extent the little fellows grow up to their reasoning powers, and guide them out of dangers that may beset them. By this means we will be enabled to address ourselves to the children for their benefit, and may possibly be enabled to gather some food for our own minds to feed upon; for little children often suggest some very funny things, and things, too, that will do for grown people to think about.

Now let us notice the manner in which the child receives instruction, and point to some difficulties to be avoided: In teaching reading, for instance, why is it that pupils hesitate, misread words, repeat and the like? It is this: the pupil is stimulated by a desire to read well. There is a conflict going on in his mind between the desire to read well and the fear of criticism or rebuke from the teacher. He marshals all the nerve power he has and makes the start. At this point the nervous stimulus has wrought the whole frame into a state of visible agitation and the difficulties increase by the difference in the size of the words. As the pupil reads along the lines, the eyes are changing position, and that, too, under undue excitement; and as it takes time for the printed word to impress the eye, and through them the brain, the child does not have time to make a clear perception and conception of the word before the organs of speech are ready to utter them. Under the pressure of undue stimulus, the muscles of the organs of speech are more under reflex power and the child, in the midst of mental uncertainty, is unable to prevent the action taking place; hence the poor little fellow makes a blunder.

Now if he happens to have an "ignorance" for a teacher, or one that is snarling and high tempered, the little fellow's chances for complete failure are greatly increased. If at this point he gets a harsh word from the teacher, he is sure to fail—for the reason that the system, having reached a climax under the increased nervous excitement, must now give way, and the child bursts into piteous sobs. A teacher that would punish a child under these circumstances ought to be kicked out of the school house head first. The child makes these mistakes because he can not help himself. Mistakes occur sometimes under the most favorable circumstances, but they are not wilful on the part of the pupil; it is the result of misconception based on imperfect associations in the mind. There are several other points embracing experience and experiment, which I would like to bring out, but already this paper is too long. I may treat them in a subsequent article.

Missouri News.

—The late rains are making a fine turnip crop in this State.
—Fat hogs are selling in Barton county for 7½ cents per pound.
—The Carthage public schools have an enrollment of 1,000 pupils.
—The dried-apple product of Texas county will be large this year.
—Springfield imports three-fourths of her butter from other States.
—Barton, Howell, Randolph and Scott counties have no court houses.
—Apples have been selling for 15 cents per bushel in Ray county orchards.
—Breckinridge is shipping large quantities of fine apples to Eastern markets.
—Butter and eggs are reported scarce and high-priced in all parts of the State.
—The Iron Mountain railroad earned over \$700,000 last month if reports are true.
—Harrison County Court at its last term assessed \$915 in fines for selling liquor unlawfully.
—The West Plains mill pays 80 cents per bushel for wheat and makes 400 barrels of flour weekly.
—Howell and Barton counties will vote, next month, on the proposition to build new court houses.
—Carroll county will vote in November as to whether or not the township organization shall be continued.
—Johnson county has contributed \$48,000 to the new Chicago & Alton branch railroad running to the southwest.
—The Southwest Lead and Zinc Smelting Works shipped their first car-load of zinc from Rich Hill week before last.
—Broom corn commands \$140 per ton in Barton county. The crop of broom corn in the county is estimated at \$35,000.
—The Rich Hill Coal Company are now prepared to ship 135 car-loads of coal a day, but have been unable to obtain more than 80 cars.

ORGANS:—ORGANS.—Smith American Organs, for sweetness of tone, rich supreme over all others.
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